experience; it is then—or may be—a figure of forms .and movements that arises in some eternal sleep of things or in a dream-consciousness and is temporarily imposed on a pure and featureless self-aware Existence; it is a dream that takes place in the Infinite. In the philosophies of the Mayavadins— for there are several systems alike in their basis but not altogether and at every point coincident with <each other,—the analogy of dream is given, but as <m analogy only, not as the intrinsic character of the world-illusion. It is difficult for the positive physical mind to admit the idea that ourselves, the world •and life, the sole thing to which our consciousness bears positive witness, are inexistent, a cheat imposed •on us by that consciousness: certain analogies are brought forward, the analogies especially of dream .and hallucination, in order to show that it is possible •for the experiences of the consciousness to seem to it real and yet prove to be without any basis or with- 'out a sufficient basis in reality; as a dream is real to the dreamer so long as he sleeps but waking "shows it to be unreal, so our experience of world seems to us positive and real but, when we stand back from the illusion, we shall find that

it had no
reality. But it may be as well to give the dream
analogy its full value and see whether our sense of
world-experience has in any way a similar basis.
For the idea of the world as a dream, whether it
be a dream of the subjective mind or a dream of
the soul or a dream in the Eternal, is often enter-
tained and it powerfully enforces the illusionist